

# BOSTON RECORDER.

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## RELIGIOUS.

### EXTRACTS FROM SPEECHES, BEFORE LONDON BENEVOLENT SOCIETIES.

#### Promising Indications in India.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually 3000 miles. I have therefore enjoyed many opportunities of visiting your Missionary Establishments in that part of India; and as a Member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labours of your Missionaries; and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian Walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the Heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled, when I state my firm belief that the labours of this Society have been attended with much benefit to India, I must understand as comparing its present state with what it was twenty-five years ago. The Indian Parents, who would have then been offended at the offer of a Bible or of any instruction, are now contented that our Missionaries should teach their children out of the *Oracles of God*. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learning what is contained in the Sacred Books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the Sons of Hindoo sent to your Mission Schools, but their Daughters also are sent to be instructed by the Wives of the Missionaries! I have seen that highly-gifted Lady, Mrs. Wilson, surrounded by her numerous Female Scholars; and want of funds is the only impediment to the increase of their numbers.

I have heard Magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered Courts of Justice noisy, insolent, over-bearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the representations of these men; but now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed. I have often heard that question proposed, Whether the light of the Gospel could correct the moral turpitude of the Hindoos: or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society: but this Meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the mortal made. I have met with communities of Native Converts; and I have been told by Magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in Courts of Justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, My Lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending Labourers to dig up the fallow ground. It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and the fields; and Jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy. [Major Phipps—at the Ch. Miss. Anniv.

In India, God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it. I never met with the slightest opposition in India, in the whole course of my ministry. The Government gives leave to the Missionaries of various Societies to administer instruction to the rising population; and, lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India.

I could add many things to confirm the statement of our having access to millions of Pagans. Travelling, for about a month, with a converted Brahmin who had given himself to the promotion of the Gospel. We went to all the cities, and towns, and villages in our way up the river, and took our stations near market places and other public situations, and preached the Gospel to every creature who would listen, none daring to make us afraid. We delivered our Tracts, which were received with avidity. When we came to one village, we found ourselves in the neighbourhood of an Idol temple; and, even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred. One of them said, while I was speaking, "Pray, sir, why do not you ascend the flight of steps leading up to the Idol? There you will have a better station?" I replied, "I could not think of doing it, because, peradventure, some might disapprove." They replied, "We shall not disapprove." I said, "You have Brahmins among them; and if one individual disapproves, I will not ascend the stairs." "Sir," said they, "we approve of it." Thus from a situation close to that occupied by the Idol, I preached to them the gospel of Christ!

[Rev. H. Townley—at the Wesleyan Anniv. Circulation of Books, the present great Means of usefulness to China.

In China, preaching is not the great means of usefulness; for by it we cannot, as yet, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our venerable King sends forth his proclamations of peace and love to perishing mortals. In China, the seas, all the people can read, and are eager to learn. There, let millions of Tracts be published! The Scriptures are now translated, and the people receive them with great avidity, and they receive with gratitude, any that are given to them. There are so few persons engaged in making known the Gospel in China, that we cannot follow the Tracts, or ascertain

their effects; but the good resulting from them is morally certain. I have distributed many Tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a Treatise published by a Roman Catholic Missionary, but that he could understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

[Rev. Dr. Morrison—at the Rel. Tract Soc. Anv.

#### Increasing Prospects in reference to the Conversion of the Jews.

It is not my province to inquire, whether or not by the agency of this Society, it may please Almighty God to complete the restoration and recovery of his Ancient People; but I feel convinced, that by labouring disinterestedly and assiduously to promote their spiritual welfare, we are in this, even more than in any other department of Christian Charity, bringing down a blessing upon ourselves.

It seems to me that there are indications, not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall return and seek the *Lord their God, and David their King; and fear the Lord and his goodness in the latter days.*

I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern among the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hope, that they will not long continue as a nation dead to God, and to His Son, their true and only Messiah. I was particularly struck by the reception which your Missionary, Mr. Wolff, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first Missionaries to the Holy Land should be sent thither by the American Board of Missions; and that Ministers of every Church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people.—I congratulate my venerable friend near me (Bishop CHASE, from Ohio, North America) at this reciprocity of blessings—that the OCCIDENTAL Sun of truth is now diffusing his beams over those regions of the EAST from whence, centuries since, the first rays of divine light shone forth, while we were lying in the darkness of the shadow of death.

That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will I think, give weight and efficacy to a Mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a Mission College on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish World.

[Lord Buxton—at the Jevs Soc. Anniv.

The number of Jews in Great Britain is small, and their rank and privilege of little estimation: but in Germany and Poland, under the Russian, the Austrian, and the Prussian Dominion, they form a numerous and weighty class of the population: engaged extensively in the commercial traffic of these vast countries; and important by their wealth, as well as, in many instances, their superior intelligence.

There are some points in the present situation of the Continent, which have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes, which took place in the various European States during the sway of Bonaparte, have singularly altered the relative situations of the governors and their subjects. Roman Catholic Districts have been put under Protestant Rule, and Protestant under Roman Catholic Princes. This has had the effect of opening a door to the Christian Efforts of our Bible and Missionary Societies; and the vast bodies of Jews, who were previously under Catholic Domination and quite inaccessible to these Christian Efforts, have by the revolutions and divisions of States, been brought chiefly under the great Protestant power of Prussia, within whose territories and under whose tolerant sway we can now have free access to them. This is particularly the case in the Duchy of Posen; where, formerly, a sturdy Legate of the Pope would have met us with anathemas and interdicts.

In Russia, where the established religion is that of the Greek Church, I need hardly remind you, that we owe to its illustrious Emperor, a man of ardent piety and true love to Christ, that paternal protection to our Missionaries, and freedom of intercourse and access to his Jewish Subjects, which aided by his personal efforts, opens to us the brightest prospects of good to that heretofore despised people. Our Missionaries are authorised by him to claim the assistance of the constituted authorities, who are enjoined by his mandate to render it; and under his fostering care, we behold the nucleus of a Protestant Church established in Warsaw, where our excellent Missionary M'Caul is stationed.

In Prussia, the mass of the population are Jews; and I can speak from personal acquaintance with its illustrious King, that he is a zealous and steady friend to every good work. He has laboured to compose the jarring differences of his Protestant Subjects; and has taken an active part in causing to be compiled a Liturgy, which may unite the Lutheran and Calvinistic Churches; in which no objectionable doctrine is introduced, nor any essential of faith is omitted. Upon an intimation which I had the honour to suggest, he cordially acceded to the formation of a Society in Berlin for his Jewish Subjects, to which he gave his own royal patronage; and the President of which is his Prime Minister, and confidential friend. It is supported also by the Crown Prince; and a peculiar fund has been allotted by his Prussian Majesty for Missions to the Jews; nay more, the most distinguished scholar in the University of Berlin is selected to be the Missionary to that people.

In Saxony, also, we have a Society, of which the Prime Minister of that State is President; and we find the illustrious Prince Galitzin associated with his Excellency Count Papoff (who was with us in London at our last Anniversary) in similar Society in Russia, and with equal zeal and ardour in our cause. [Sir G. H. Rose—at the Jevs Soc. Anniv.

Anecdote of Howard, the Philanthropist.—During an alarming riot at the Savoy, the prisoners had killed two of their keepers, and no person dared to approach them until the intrepid Howard insisted on entering their prison. In vain his friends, in vain the jailors endeavoured to dissuade him; in he went among two hundred ruffians, when such was the effect of his mild and benevolent manner, that they soon listened to his remonstrances, represented their grievances, and at last allowed themselves to be quietly re-conducted to their cells.

From the Boston Missionary Herald for Sept. SANDWICH ISLANDS.

#### JOURNAL OF THE MISSION.—A new Station.

June 4, 1823.—Mr. Loomis returned from Lahaina, where the detachment for that port landed safely on the 31st ult., and were received with welcome by the people.

On Monday the 2d, Krimakoo and the king's mother granted to the brethren three small pieces of land, cultivated with taro, potatoes, bananas, melons, &c. and containing nineteen bread fruit trees, from which they may derive no small portion of the fruit and vegetables needed by the family. They proposed also to build, without delay, a thatched dwelling house for each of the two brethren, and a house for public worship.

[Messrs. Thurston, Bishop, Goodrich and Harwood, having been appointed to explore the Island of Owyhee, sailed for that island on the 24th. Soon after this a deputation visited Krimakoo, the prime minister, to obtain his opinion and approbation of about 20 hymns in the native language, prepared by Mr. Ellis. It was gratifying to the missionaries, that so intelligent a man gave to these songs of Zion his warm approbation.

#### Testimony in favor of Auna.

Aug. 10.—The native service both in the morning and afternoon was conducted principally by Auna, the Tahitian assistant of Mr. Ellis, and was listened to with satisfaction by pretty full and attentive congregations.

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen of the South Sea Isles, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

#### Return of the Explorers of Owyhee.

The deputation to Owyhee surveyed all the inhabited coasts of that Island, ascended some of its mountains, gazed with admiration at its burning volcanoes, explored its dark regions, preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labor, and many more which may hereafter be occupied. The narrative of this tour will soon be prepared to be sent to our patrons, accompanied by a variety of drawings.

#### CHOCTAW MISSION—MAYHEW.

[The following general statement is made by Mr. Hooper, teacher of this school, at the close of a communication dated July 1, 1824.]

Many of the scholars have taken a very lively interest in their studies, during the present term, and have made very gratifying proficiency.

The two highest classes have been required to commit to memory a given number of verses every evening, from Mathew's Gospel. A part of the Sabbath was spent in the same way. So anxious were they to excel in this exercise, that they might often be seen taking their food and committing their lessons at the same time. They would sometimes recite twice as much as they were required to do. In this way, during the season of long evenings, a large proportion of these classes recited from 20 to 25 chapters, many hymns, lessons containing words and phrases in Choctaw and English, and a variety of pieces from other books. Several, who were further advanced than their classmates, recited Mathew's Gospel once, and half of it a second time. These, and some others who best understood English, were taught geography a part of the evening, by Mr. David Wright. Ten studied geography. All Cumming's questions on the map of the world were recited twice on these evening exercises. Having committed and recited their lessons in geography, they retired to their sleeping rooms, and committed sometimes twenty verses before going to rest. During several weeks in the winter and spring, the two highest classes attended to penmanship; under the tuition of Mr. Wright, one hour each day. Some acquire this art with uncommon ease. The boys generally have succeeded better in other branches, than in arithmetic. None have proceeded further than the Rule of Three.

#### SOUTH AMERICA.—BUENOS AIRES.

The exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In February, Mr. Parvin issued proposals for opening an Academy. In the course of two months the school increased to about 20 scholars, chiefly natives of the city and sons of influential men.

The English New Testament was one of the class books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has,

also, been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge.

Religious worship has, moreover, been commenced at the house of a pious English friend.

There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings.

Their congregation is gradually increasing.

They regard their field of usefulness as extending every day. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.

Herald.

#### ON THE RESTLESSNESS OF THE HUMAN MIND.

[From Dr. Chalmers' Sermons, lately published.]

"There is no resting place to be found on this side of time. It is the doctrine of the Bible, and all experience loudly proclaims it. I do not ask you to listen to the complaints of the poor, or to the murmurs of the disappointed. Take your lesson from the veriest favourite of fortune. See him placed in a prouder eminence than he ever aspired after. See him arrayed in brighter colours than ever dazzled his early imagination. See him surrounded with all the homage that fame and glory can bestow—and after you have suffered this parading exterior to practice its deceitfulness upon you, enter into its solitude—mark his busy, restless, dissatisfied eye, as it wanders uncertain on every object—enter into his mind, and tell me if repose or enjoyment be there; see him the poor victim of chagrin and disquietude—mark his heart as it gauzeates the splendour which encompasses him—and tell me, if you have not learned, in the full tide of a triumphant ambition, 'man labours for the meat which perisheth, and for the food which satisfies not.'

"What meaneth this restlessness of our nature?

What meaneth this unceasing activity which longs

for exercise and employment, even after every ob-

ject is gained, which first roused it to enterprise?

What mean those unmeasurable longings, which an-

no gratification can extinguish, and which still continue to agitate the heart of man, even in the fulness of plenty and of enjoyment. If they mean anything at all, they mean, that all which this world can offer, is not enough to fill up his capacity for happiness—that time is too small for him, and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatriate in a wider and a grander theatre—that a nobler destiny is reserved for him—and that to accomplish the purpose of his being he must soar above the littleness of the world, and aim at a loftier prize.

"It forms the peculiar honour and excellency of religion, that it accommodates to this property of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects, which can fill and surpass the imagination—that it dignifies the present scene by connecting it with eternity—that it reveals to the eye of faith the glories of an unperishable world—an how, from the high eminences of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits."

#### From the London Evangelical Mag.

#### LETTER OF THE LATE REV. J. NEWTON.

My dear Friends,—You might well expect to hear from us before now: I should have let you know that the carpet came safe, which is all I have to say of it. How it looks, how it fits, and how much it is admired, I leave my dear to inform you: I suppose she will likewise thank you for your trouble.

Carpets and such fine things lie out of my department. The path through this wilderness to the kingdom of glory is not spread with carpets; if it were, 'shoes of iron and brass' would be unnecessary, and if they were not useful, the Lord would not have provided them.

But he knows the way is rough and provides accordingly. He trod it before us, and has left upon it the marks of his footsteps for our instruction and encouragement. May we follow him cheerfully; as he passed through sufferings to glory, so shall his people; but how different is the cup which he puts into our hands from that which he drank for our sakes.

"Our sufferings are not worth a thought, When, Lord, compared with thine."

At present my path is remarkably smooth.—My health good; my dear pretty well. Betsy well too. A peaceful united family at home; kind friends abroad; bread in the cupboard.—Some liberty in the pulpit; some tokens of the Lord's presence in the congregation, and a mind, through mercy, so well satisfied with my situation, that there is not a person upon earth with whom I would wish to change. And all this heightened by the consideration (which is seldom out of my thoughts) of what of what I was, and where I was, when the Lord first began to draw me to himself. Verily I am a debtor; I seem to have nothing to ask for myself, but for a more thankful, dependent, humble and active spirit in his service. Here, indeed, I have much cause for shame and grief; my inward cross is not light, at least it would not be if I had a deeper sense of my obligations, and of the defects and defailments attending my poor services. But my Lord is gracious, & permits still to hope in his mercy.

dress you, O! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may be and by be united to their blessed society, & made partakers of their joy.—In this manner did Mr. Pitcairn exhort and beseech his hearers, to comply with the calls of the gospel, and to embrace the Lord Jesus Christ. It was the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighborhood, and many dated their conversion from that day."

The old man added, that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and no doubt, as he justly observed, there would be many of whom he had no opportunity of hearing.

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me; and, from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him greatly worse. He was unable to rise, and though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God; and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.—*Wesleyan Meth. Mag.*

### NEW ORLEANS.

*From the American Tract Magazine.*

The following Extracts of a Letter, dated Boston, August 18, 1824, are from a young clergyman who has been labouring for several months as a Missionary in New Orleans. The letter presents a very interesting view of the wide field of usefulness which opens before the American Tract Society, at the South and West; and the Committee deeply regret that their funds are no more adequate to answer the request it prefers, and to supply the millions whose spiritual wants it describes.

"Our Western States present a great field for the distribution of Tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few Tracts, and scarcely any of the Religious Periodical Publications, which are done so much in the Eastern and middle parts of our country. The Tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be the key to the Western World, permit me to suggest the propriety of establishing, as soon as may be, a Depository at Wheeling, Va. My stay there the last Autumn, though very short, was sufficiently long to convince me that it was among the most favourable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland Road, and embark at Wheeling in flat boats for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessities of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of Tracts among this class of persons, as also among the boatmen, wagoners, and permanent population of the town and vicinity. The Rev. Mr. Armstrong, of the Episcopal Church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully co-operate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sympathy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly destined it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the Eastern side of the Alleghany which is to be divided among all the seaport towns of the Atlantic States." The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman Empire in the days of her proudest Consuls.\* The American population of this tract already exceeds 2,500,000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 34,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby in his work on Louisiana, says, "It cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labour to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were exported from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1,200 vessels annually enter and depart from that port, freighted with the produce of all climates. The number of Seamen there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time there are 106 Steam Boats running from New Orleans in all directions over the Western Waters. In the barges, steam, keel, and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town, and almost every settlement west of the Alleghany Ridge. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the best but almost the only possible mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a Sermon, who may still read a short Tract, if thrown in their way. Another opening for Tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,800 to 2,000. Among these classes of Mariners, Boatmen, and the sick,

\* There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen States, excepting Maryland and South Carolina, is larger than the four States united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3,000 miles. Of these, four have a longer course, from their sources to the Gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellow stone, 3,900; Bighorn, 3,000; Kansas, 2,400; Missouri, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

I can truly say, I have found only one feeling in regard to Tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

The call and occasion for Tracts among the Boatmen of the Mississippi and its tributaries are peculiar and urgent, and the facilities for their distribution are much greater at New Orleans than at any other spot. The Boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the passage may be either to Nashville, Louisville, Cincinnati, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they resort to card-playing; the next step, (a step soon taken by too many of the Western people,) is gambling. I will here state one fact, which may show the usefulness of Tracts among these men.

Mr. B. a pious young man, was going to Louisville some time in March last, in the steam boat Olive Branch. I gave him a parcel of Tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the Tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the Tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "more Tracts." So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his Tracts were gone, and many more might have been most happily employed.

For five or six months in the year, such opportunities are not only of weekly but almost of daily occurrence. As to a supply for New Orleans this season, I can only say, with the exception of some French and Spanish Tracts, there are none. There is a Female Missionary Society which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan, are numerous, constant, and pressing. In these various ways their charities are called for, and cheerfully bestowed to an extent that would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resorting thither from all quarters, the clerks and youths generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land and in foreign lands and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? Will not the American Tract Society, by an appropriation of Tracts to the amount of at least seventy-five dollars, give encouragement and vigour to their efforts; and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north aid the feeble band at New Orleans in the attempt soon to be made of erecting there a MARINER'S AND BARGE-MAN'S CHURCH? Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and temptations which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its dangers, would they not wish them to ask the divine protection and guidance, that they may again meet their parents and friends in the land of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the North properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truth to thousands, where now but half-diseased hear them.\*

\* Of the 40,000 permanent population of New Orleans, 25 or 30,000 are Catholics; the remaining 10 or 15,000 Protestant, or rather Anti-Catholic. Among the Catholics are a Cathedral and two Chapels, one of them in the numeracy. Among the Protestants are two brick churches, one Episcopal, the other Presbyterian. The Methodist Conference are designing, it is said, to assist in erecting a house for the members of their Society. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes, and an admirable strength of faith, saying, "she wanted to go, that she might be with her Saviour." Her love seemed boundless; and it was usual with her to say, "I love every body that loves my Saviour; I love them so much, I want to put my arms round their necks; and I want every body to love my Saviour, that they may be glad as I am." She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, "When I am dead, tell the children to think about religion; speak to them from these words: 'those that seek me early shall find me.' A few hours before her death, she joined, as she had often before, in singing the following favorite verse of the 17th Psalm:

"This world's a dream—an empty show;  
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When shall I wake and find me there?" Such was the pious love, the heavenly desires of a child, young in years, but not in wisdom, verifying the prophetic truth of Isaiah—"The child shall die an hundred years old, but the sinner an hundred years old shall be assured." At beholding so bright an example of the power of faith, what heart can fail to say, "let me die the death of the righteous."

The Force of Early Habits.—The following anecdote was related at a meeting of the Association of Sunday School Teachers, by one of the members, and it is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling any other way than on foot was impracticable; the difficulties he had to encounter almost disheartened him; & he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollects him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you, inquired the boy, teach in the Sunday school in —? and do you not remember the boy who was your class monitor? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you here—how came you to this meeting? I had heard, said the boy, that a missionary from New York, was to preach here this evening; and I wanted to see if he knew anything about our Sunday School; besides, since I used to go to school on Sunday, I would much rather attend church. I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more. The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The

boy belonging to no religious denomination at all. We also had persons of every complexion, white, red and black. A large body of the military stationed here, marched in order, and worshipped with us. Twelve persons (one more having been received) original members of this infant church, together with many of our Methodist and Episcopalian brethren, and one Baptist sister, sat down together as children of the same common Father, and redeemed by the same Saviour, and cordially partook of the bread of life, and drank of the cup of salvation. Was not this a blessed sight, my brother? Do you not wish you had been with us? I assure you, I thought of you and a few others on this occasion. Assuredly the Master was with us. I do not think I ever before experienced more of the Divine presence, and I am happy to find that harmony seems to prevail, and although our meetings are very frequent, they are well attended. On Sunday last I am told all the billiard and gambling rooms were shut, and no public balls were held. Some say poverty was the cause of this; others attribute it to a better, which I trust is the true cause.

I must say that I never saw better order anywhere than here on the 4th of July. And the religious exercises observed on the Sabbath appear to have been blessed to the people; for the festivities of the following day were conducted with great order and decorum. I was requested to attend and to open a public meeting of citizens and soldiers with prayer—after which the Declaration of Independence was read by an officer, and an elegant oration afterwards delivered by another officer, both of whom acquitted themselves handsomely.

I have been about leaving this for three weeks past, but really cannot get away. Yesterday a Catholic applied to me for a Spanish Bible, but I had none. I yesterday gave an English Bible to a soldier which he thankfully received. I last Sabbath propounded a converted Catholic, who wishes to have three children baptised. These matters cannot be trifled with. I forgot to tell you that the Monthly Concert of Prayer was begun here on the first Monday of last month, and well attended then and on the first of this month."

### SUNDAY SCHOOL FACTS & ANECDOTES.

*Communicated by a Superintendent of one of the New-York Sabbath Schools.*

Moral Influence of Sunday Schools.—Two boys, who had formerly been very careless and irregular in their attendance at Sunday School, told their teacher (who inquired after their parents,) that they were going in the country for some weeks; "and are you going too," said the teacher? "No, Sir," replied the lads, "we must stay to go to Sunday School."

Some of our lads that are now apprenticed receive the strongest commendations from their masters for their steady habits and strict behaviour. They cannot be prevailed upon to go from home in the evening, but are usually engaged in reading, while their companions are idling their time at the door, or in the streets.

A lad, who had been for a long time at a Sunday School, and had greatly reformed in his conduct, was engaged at the store of an apothecary; but his parents finding it hindered his attendance at church and Sunday School, they removed him, saying, "we cannot bear to see him lose so much by giving up his Sunday school, for the gain of his wages won't pay for all that."

The Power of Faith.—A girl of thirteen years old died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating these words of the psalmist: "Out of the mouth of babes thou hast ordained strength"; and to the many who are disposed to gainsay such excellent displays of divine grace, we would answer in the same words of the Redeemer himself: "yea have ye never read, 'out of the mouths of babes and sucklings thou hast perfected praise.'"

A few weeks before her sickness, of her own accord, she called an pious young woman, asked her to teach her more about the Bible, "for I am much troubled," said the child, "about my soul." This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of Sinners, telling her to go home and read the Bible. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes, and an admirable strength of faith, saying, "she wanted to go, that she might be with her Saviour." Her love seemed boundless; and it was usual with her to say, "I love every body that loves my Saviour; I love them so much, I want to put my arms round their necks; and I want every body to love my Saviour, that they may be glad as I am." She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, "When I am dead, tell the children to think about religion; speak to them from these words: 'those that seek me early shall find me.' A few hours before her death, she joined, as she had often before, in singing the following favorite verse of the 17th Psalm:

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thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his desponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from necessity or compulsion; by degrees he had practised until it became habitual; and when far away from the influence and commands of the Sunday School, he still retained all its habits, and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of Christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

[N. Y. Sunday Sch. Teacher's Mag.]

A Sunday school child who had been admonished by her teacher, was so struck with the advice given that she exclaimed, "O go to my home and speak to my father who gets drunk every day, what you have said has made me sorry for my sin, and it may make him so too." The teacher advised her when she arrived at home to speak to her father of what she had heard. She did so, and the father burst into tears, and from that time altered his course, and afterwards made a good husband and a good father.—[Hulkyard.]

On a very warm Sunday afternoon in August, a boy in one of our Sunday schools fell asleep during public worship. According to the rules of the school, this misfortune subjected the little fellow to the forfeiture of a ticket, which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard-earned reward of former good behaviour, was allowed to go home. As he was passing out of the church his teacher experienced a sharp rebuff by overhearing the sleeping lad remark to a school fellow—"I wonder my teacher took away my ticket for being asleep, when he slept himself all sermon time!"

Two boys, says a female teacher, came under my observation, one nine years of age, and the other seven. After being in the vestry, one Sunday, (where the select class is taken to receive religious instruction,) one of these boys went home deeply impressed; and, after a long silence, he exclaimed, "Oh, mother! we have had the best time in the vestry to-day we have ever had!" His mother asked, "What has your teacher been telling you to-day?" "Many good things, mother; but what most affected my heart was this—the teacher told us that when the Lord first convinced him of sin, and he felt the need of prayer, he durst not be seen bending his knees in his father's house, but was obliged to go into the fields or stack-yards to pray. Oh! thought I, what a bad boy I must be to pray so little, when I have nobody to hinder me, but might pray in any part of the house I please!" These two boys meet twice a day to pray together: at half past eight they meet and pray till nine, and at half past twelve and pray till one o'clock, in a garret, by themselves. One day, I, in silence, slipped up to the door unperceived by them. They first sang a hymn, and then kneeled down, and one of them prayed as follows:—"Oh Lord! we have indeed, been bad boys, but for Jesus Christ's sake forgive us: we may do no more. Pardon our sins—but pardon them now; and make us happy in thy love. O Lord, bless our teachers—may we and they meet in heaven, at last, to praise thee for ever. Amen." Then after singing another hymn, the other prayed:—"O Lord, we have had bad hearts but for Jesus' sake, take them away and give us new hearts to-day: may our minds not wander upon our play, nor any thing that would grieve thee. May we keep from all bad boys, and do what our parents bid us. May we love and serve thee all the days of our life, and go to heaven when we die, for Jesus Christ's sake. Amen."

[Lord. Tea. Mag.]

# BOSTON REGISTER.

## BENEFITS OF DOMESTIC MISSIONS.

It is but three years since the *N. Carolina Baptist Missionary Society* was formed. Seven missionaries are now employed, beside a General Agent. There are twenty-six Auxiliary Societies in the state, and contributions are received from several churches beside. The receipts of the last year were \$1384. Thus the great body of the denomination are brought to act unitedly, and of course efficiently, on the dark and destitute portions of the State. The consequence is, that "more than 2500 souls have become the hopeful subjects of regenerating grace, and the cloud of mercy yet continues to distil its gentle showers." Would God that Christians of every denomination were alive to the interests of the many thousand souls that are perishing around them. Let no one denomination condemn another for its zeal, but let all emulate more than they do, the example of primitive saints--of the Reformers--of the English puritans--and of any modern sect, whose doctrines are pure, and whose conduct shows, that they believe the Gospel to be from God, and the souls of their fellow men to be precious enough to justify any and all sacrifices for their deliverance from the bondage of corruption. A holy rivalry like this, would soon extinguish the firebrands and blunt the arrows thrown into the church of God by her enemies.

CATAWBA MISSION.—April 7.—Having suffered so much inconvenience for the want of a house room, we feel thankful to see, this morning, several carpenters commence the remainder of the Mission-House. Living as we have, since December, with so large a family in so small a house, has been attended with many evils, as well as making the work much harder for the sisters.

*Precautions for the school furnished by the Indians.*—April 28.—Attended a council of the Indians this afternoon. Part of the business was

to consult respecting building a meeting-house,—

like many societies, there is a division among them respecting the site of the building. The Indian chiefs have to-day sent seventeen bushels of corn for their children. Our Indians have not done so much as was expected. They have brought about twenty bushels of corn and six small hogs. A few of them are able to do something for the support of the school; the others are very poor.

May 24.—Forty-eight precious immortals are ready under our charge. We do feel a love for these children of the forest, and earnestly pray, that we may be faithful to them. Although we have not seen such fruits of our labours as we could wish, yet we are not discouraged. We know that God will grant a blessing in due time, we are faithful and faint not. Two of our boys have been very serious for some days. They say they feel that they are sinners, and are very unhappy in their minds, because they have sinned against a holy God. May their convictions be renewed, and become so pungent, that they can give themselves no rest till they are enabled to rejoice in a Saviour's love.

*Marriage of a young Couple.*—Sat. June 5.—Yesterday, the Chiefs and the Warriors of the Christian party, and some of the Pagan Chiefs, with many women and children, assembled at the Mission-House. After preaching a sermon, Br. Hardin proceeded to perform the marriage ceremony, receiving which, seven couples of this interesting people presented themselves. Fourteen chiefs and warriors bound themselves to be faithful in observing the marriage contract.

*Want of Female Assistance.*—Here we have a family of fifty children, four adult males, and one female, some of whom are in feeble health, to take the whole care, do the whole work of making and mending clothes, washing, baking, and constant cooking! Yes, these dedicated sisters cheerfully labour from day to day, feeling much of the time as though they should sink with fatigue, and yet all the necessary work cannot be done. There are scarcely any common families of as many adult members, as in this missionary family, but have as much female help. Who would do all the work for these fifty children? Little do the public realize the labours, fatigues, and trials of the missionary; and yet there is a happiness connected with it rarely known in most other situations.

*Interesting state of the School.*—July 5.—We were not a little gratified to notice, last evening, that some of the boys had retired to a room by themselves for prayer. There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer.

*Visit from a Clergyman.*—July 20.—Our hearts have been much gladdened by a visit from a dear Christian minister from the South. He came on Saturday evening, and spent the Sabbath with us, and part of Monday. A number of Indians, and quite a collection of whites assembled at the Mission-House to hear him preach. His stay with us was indeed an interesting season, and we trust, profitable to our souls. He had visited other missionary stations, particularly Braintree, and gave us much interesting intelligence. Respecting the school at Braintree, he informed our Chiefs, which very much encouraged and animated them: He left the following note, accompanied with a ten dollar bill:—

"July 19, 1824. Abraham Van Dyck, Esq. of Catskill, New-York, having presented the writer of this with a small sum for his own use and disposal, he rejoices in this opportunity of expressing a wish, that many hearts may be as highly gratified as his own, by a visit to this dear mission, and that their hands may be opened to give. His testimony of this, Brother Thayer and his wife, and associates will please to accept ten dollars."

—NICHOLAS PATTERSON."

## LEXINGTON, KY. FEMALE TRACT SOCIETY.

This Society was organized in September last. At Creek Path, a station in the Cherokee nation, under the care of the American Board of Commissioners for Foreign Missions, a Female Benevolent Society has been formed, in which there is no other white female except Mrs. Potter, the wife of the missionary. They appropriated the small sum they collected last spring, \$95, to the Osage Mission on the Arkansas. The motion to do this was offered by a Cherokee woman, a member of the church, who observed, "The Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have." A half guinea of the same sum was presented to the Society by Catherine Brown, before her death.

## EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY.

A Meeting of the Executive Committee of the American Tract Society, will be held on the 21st inst. at the General Depository in L.

J. Edwards, Clerk Ex. Com.

Lexington a New Theatre, upon a commanding scale;—and I recollect how I was disengaged when one evening it was with difficulty I could get fifty cents from this and the other professed friend of the Redeemer, for a charitable purpose; but was informed of this and the other man of the world who had subscribed most cheerfully his Fifty Dollars to build a new Theatre.

But mark the result. The great playabout the theatre is gone to the winds. The foundation was dug, filled up; and what of the foundation was laid, is erased. But our little Tract Societies, and Missionary Societies, and Education Societies, exist; and the blessing of Heaven rests upon them: And the good which is produced by them, is like the good which is produced by rain and the dew of heaven, and will be equally lasting.

The active members of a Tract Society descend to become beggars, in order to do good; and they are treated as beggars by many to whom they make application. Our Lord himself was thus treated. When he went about doing good he was despised and rejected and insulted by the very men to whom he was doing good. Ye know brethren, the grace of our Lord Jesus; that tho' he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

We cheerfully comply with the request of the Association, and give place to the following Resolution. The respectability of the body from which it comes—the importance of the objects suggested to the consideration and prayers of Christians—and the fact, that there is throughout the country a growing sense of dependence on the Providence of God for giving us Rulers after his own heart, will, it is believed, induce many to remember the second Wednesday of November next, and unite their prayers not only for the general out-pouring of his Spirit, but for his particular interposition in favor of the interests of religion at the ensuing election of a Chief Magistrate for the Union.

## Resolution of the Saluda Baptist Association in South Carolina, entered into August last.

"Whereas it hath pleased Divine Providence to afflict the section of country in which we dwell and many other parts of our land with a distressing drought, thereby blasting the expectations of the Farmer, and threatening great distress in the scarcity of provisions: and whereas great spiritual declension is now experienced our churches, in consequence of which the way of Zion mourns, and few come to her solemn assemblies. And whereas great agitation pervades our country generally in relation to the choice of a President for these United States: Therefore Resolved, that the second Wednesday in November be set apart as a day of fasting, humiliation, and prayer, on which our churches are required to assemble at their respective places of worship for the purpose of humbling themselves under the mighty hand of God for the affliction in the drought and in the spiritual declension of his people; to the end that he may be pleased to sanctify these awful visitations of his hand to his children and to the community at large, in teaching them more fully their dependence on him, and the folly in departing from him, and that he may be pleased graciously to revive his workings in us and everywhere else; and that he may also mercifully please to still the commotion that are produced by contending parties in favor of their respective candidates for the presidential chair and guide the minds of the people in the choice of a President, so that with one heart and with one voice, the citizens of these United States may select the most suitable man and the one most approved of God for the high, dignified and responsible office of Chief Magistrate of this highly favored country."

## REVIVAL OF RELIGION.

*Extract of a letter from Rev. D. Dunbar, dated Nobileboro (Me.) Augt. 18, 1824.*

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work of God has been deep, silent, and progressive. The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two; and am happy to say that every one of these, from the least to the greatest, continue to give evident that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and with much assurance." In eighteen instances, the husband and wife have been taken; and in some cases 2, 3, and 4 children in a family, have been baptized together. By the late arrivals it appears that a very distressing famine prevails in the district of Galway in Ireland. The Lord Lieutenant sent a gentleman to inquire respecting the truth of the different representations which had been made to him. This gentleman, who was a man of compassion, was almost overwhelmed with the shocking spectacles which he witnessed, and he sent an express for a quantity of oat-meal to keep the people alive. It is stated that the "Commissary General could not sustain himself; he was unmaned; the tear of pity ran down his cheek; every shilling which he and his associates possessed was instantaneously distributed to stay the hand of death."

Our readers may perhaps inquire the cause of this distress, and ask whether the clouds have withheld their rain, and blasting and mildew caused a general desolation. None of these can be mentioned.

At the height of the distress there was sustenance in the neighborhood, but money was wanting to purchase it. The oatmeal is shipped off to London to feed pigs, while the Irish peasants are left to suffer and perish. Their landlords spend their rents in foreign land. The Established Church must have their dues; the Roman Catholic Clergy, to whom the people are attached, they will not abandon, and the British Government has an armed force for the preservation of the tranquillity of its loving subjects!

*Mosquito Shore.*—In Guatemala, there is a nation called the *Mosquito Indians* who were governed by a King, who was a Christian and a patron of Missionary Societies. His death, which was recently announced, was, it appears, instigated by his Queen, who with the assistance of two of her Nobles, strangled his Majesty in one of his naps, and threw his body into a pond. Suspicion of foul play having excited inquiry, the Queen and her associates were tried,—convicted of the crime, sentenced to be hanged, and were executed; he Majesty acknowledged the justice of her sentence, and confessed that she was instigated to the deed by a foreigner. These Indians are strongly attached to the British settlement at Honduras, and take no measure without consulting the British superintendent of the Colony.

The throne is elective; and the brother and cousin of the murdered King are candidates for it.

The children of the head men of the nation are educated in England. They can muster 2000 warriors, and the neighbouring tribes are tributaries to them.

*CAPTURE OF PIRATES.*—New-York, Sept. 8.—Capt. Wolf in nine days from Havana, furnishes the following gratifying intelligence:—On the 20th Aug. Capt. Graham, of the British sloop of war *Icarus*, hired a launch, which, with his two boats, he manned with nearly his whole crew, and were fitted out with such expedition, that they passed the Moro the same day, and proceeded in search of a piratical vessel heard of. On the 21st at day-light, the boats reached the piratical station, (*Key Blanco*) in the bay of Honda, where they saw a schooner and a sloop, one manned with fifty, the other twenty men. The boats pulled hard for the vessels when most of the pirates took to their boats, and the rest jumped overboard, and made for the shore. The boats promptly followed, and killed six of them as they landed. The rest fled to the woods. The boats then took possession of the schooner and sloop, and also of the brig *Henry of Hartford*, Captain Rhodes, who with his crew, 7 men, were in such a state of debility from hunger, thirst and cruelty, as not to be able to articulate a word. They also found twelve vessels burnt to the water's edge, and horrid to relate, ascertained that their crews, amounting to one hundred and fifty persons had been murdered. On the 26th, the boats returned to Havana, towing in the schooner and sloop as prizes. Some papers were found on board the Henry, which it was expected would lead to valuable discoveries.

*Execution of Pirates.*—Jamaica, letters of the 23d July announce, that twenty convicted Pirates were to be executed that day; and that the jails were filled with others for trial.

*Martinico* is reported to be in a very troubled state. Several coloured persons have been condemned to death by a Court Martial and executed. Numbers have been banished. The garrison of the line consists of 2500 men. Guadaloupe has 3000. The naval force at Martinico consists of a 74, and a sloop of war.

*Splendid Cathedral.*—A Catholic Church is in erection in Montreal, to be of the length of 255 feet, by 134 broad. It is to have six towers, 300 feet in height, twelve entrances, and seven altars.

The corner stone was recently laid under a discharge of artillery. This is a new mode of consecration.

## MIDDLEBURY COLLEGE COMMENCEMENT.

August 18th. The following young gentlemen, Alumni of the College, were admitted to the degree of Bachelor of Arts.—Mervin Allen, Calvin Butler, Joseph T. Clark, Charles Cleveland, Isaac Cummings, Nathaniel A. Fullerton, Lyman Gilbert, Harley Goodwin, Solomon Hardy, Azel Haward, Frederic A. Hubbard, Cyrus Hudson, Cephas H. Kent, Rial Lake, Arthur Latham, Elijah W. Plumb, Frye B. Reed, Jared Rice, Alvah Sanford, Otis Smith, Amasa Stewart, John Storrs, Bradford L. Wales, Raliden A. Watkins.

Rev. Uzziah C. Burnap, Rev. Dana Clayes, Rev. Josiah F. Goodhue, Silas H. Hodges, John Foot, Amasa Moore, Alumni of the College, were admitted to the degree of A. M.

Thirty-four gentlemen from the Vermont Academy of Medicine, connected with Middlebury College, were admitted to the degree of M. D.

Col. Royal Turner, an Alumnus of Harvard University, and Rev. Horatio A. Parsons of Williams College, were admitted ad eundem to the degree of A. M.

The Honorary degree of Master of Arts was conferred on Dr. Jonathan Wales, Robert Temple, Esq. Ephraim Paddock, Esq. Joseph Battell, Esq. Rev. Joel R. Arnold, Rev. Eli Hunter and Rev. Amos Drywy.

The Honorary degree of M. D. was conferred on Doctors James Spaulding, Edward Lamb, Samuel Head, and Jeremiah V. Rensselaer.

On the evening previous to commencement, the declamations by candidates from the three lower classes of under graduates, for the Parkerian Premiums, were heard and the premiums awarded as follows:—The three first to E. D. Kinne, S. H. Keeler, and J. B. Preston. The three last to A. Rood, W. Y. Warren, and J. Wild.—*Com.*

We understand, that on the afternoon of Tuesday next, the day preceding the Examination, there will be delivered before the *Rhetorical Society* in the Theological Seminary at Andover, two orations and a poem:—one of the orations by an honorary member. In the evening of the same day, an address will be made to the Society of Inquiry respecting Missions.

"Junius" is inadmissible. If the difficulties he finds will not yield to the more intense application of his own mind, he will do well to propose them to some of the stronger minds around him.

## POLITICAL.

### FOR SIGN.

Paris, June 19.—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic Physiognomy. It now resembles the other capitals of Europe. In 1805 it contained more than 1500 gardens, and in 1812 it possessed 9158 houses, of which 2567 were of stone, and 6591 of wood. In 1820 it had 1020 gardens, 8000 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained, in winter, 312,000 inhabitants, whereas at present it has not more than 200,000.

July 15.—It appears from a document published by the German Journals, that Russia has at this moment 950,000 men under arms. Of this number, 677,500 men are in active service.

*French Navy.*—In no nation in Europe are their Naval Affairs prosecuted with more noiseless perseverance, and on the most extensive scale, than in France. And we have an instance before us, that no money is more cheerfully provided for.

In a late proceeding in the French Chamber of Deputies, on the Budget, it was announced that in 1823, the Expenditure of the Navy exceeded the appropriations by no less than fourteen millions of francs; yet the deficiency was granted without opposition or debate.

### Condition of Ireland.

By the late arrivals it appears that a very distressing famine prevails in the district of Galway in Ireland. The Lord Lieutenant sent a gentleman to inquire respecting the truth of the different representations which had been made to him. This gentleman, who was a man of compassion, was almost overwhelmed with the shocking spectacles which he witnessed, and he sent an express for a quantity of oat-meal to keep the people alive. It is stated that the "Commissary General could not sustain himself; he was unmaned; the tear of pity ran down his cheek; every shilling which he and his associates possessed was instantaneously distributed to stay the hand of death."

Our readers may perhaps inquire the cause of this distress, and ask whether the clouds have withheld their rain, and blasting and mildew caused a general desolation. None of these can be mentioned.

At the height of the distress there was sustenance in the neighborhood, but money was wanting to purchase it.

The oatmeal is shipped off to London to feed pigs, while the Irish peasants are left to suffer and perish. Their landlords spend their rents in foreign land. The Established Church must have their dues; the Roman Catholic Clergy, to whom the people are attached, they will not abandon, and the British Government has an armed force for the preservation of the tranquillity of its loving subjects!

*Mosquito Shore.*—In Guatemala, there is a nation called the *Mosquito Indians* who were governed by a King, who was a Christian and a patron of Missionary Societies. His death, which was recently announced, was, it appears, instigated by his Queen, who with the assistance of two of her Nobles, strangled his Majesty in one of his naps, and threw his body into a pond. Suspicion of foul play having excited inquiry, the Queen and her associates were tried,—convicted of the crime, sentenced to be hanged, and were executed; he Majesty acknowledged the justice of her sentence, and confessed that she was instigated to the deed by a foreigner. These Indians are strongly attached to the British settlement at Honduras, and take no measure without consulting the British superintendent of the Colony.

The throne is elective; and the brother and cousin of the murdered King are candidates for it.

The children of the head men of the nation are educated in England. They can muster 2000 warriors, and the neighbouring tribes are tributaries to them.

*Capture of Pirates.*—New-York, Sept. 8.—Capt. Wolf in nine days from Havana, furnishes the following gratifying intelligence:—On the 20th Aug. Capt. Graham, of the British sloop of war *Icarus*, hired a launch, which, with his two boats, he manned with nearly his whole crew, and were fitted out with such expedition, that they passed the Moro the same day, and proceeded in search of a piratical vessel heard of. On the 21st at day-light, the boats reached the piratical station, (*Key Blanco*) in the bay of Honda, where they saw a schooner and a sloop, one manned with fifty, the other twenty men. The boats pulled hard for the vessels when most of the pirates took to their boats, and the rest jumped overboard, and made for the shore. The boats promptly followed, and killed six of them as they landed. The rest fled to the woods. The boats then took possession of the schooner and sloop, and also of the brig *Henry of Hartford*, Captain Rhodes, who with his crew, 7 men, were in such a state of debility from hunger, thirst and cruelty, as not to be able to articulate a word. They also found twelve vessels burnt to the water's edge, and horrid to relate, ascertained that their crews, amounting to one hundred and fifty persons had been murdered. On the 26th, the boats returned to Havana, towing in the schooner and sloop as prizes. Some papers were found on board the Henry, which it was expected would lead to valuable discoveries.

*Execution of Pirates.*—Jamaica, letters of the 23d July announce, that twenty convicted Pirates were to be executed that day; and that the jails were filled with others for trial.

*Martinico* is reported to be in a very troubled state. Several coloured persons have been condemned to death by a Court Martial and executed. Numbers have been banished. The garrison of the line consists of 2500 men. Guadaloupe has 3000. The naval force at Martinico consists of a 74, and a sloop of war.

*Splendid Cathedral.*—A Catholic Church is in

erection in Montreal, to be of the length of 255

feet, by 134 broad. It is to have six towers, 300

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## POETRY.

*From Barton's Poetic Vigil.*

## SABBATH DAYS.

- \* Types of eternal rest—fair buds of bliss,  
In heavenly flowers unfolding week by week;
- The next world's gladness imag'd forth in this—  
Days of whose worth the Christian heart can speak.
- Eternity in Time—the steps by which  
We climb to future ages—lamps that light  
Man through his darker days, and thought enrich,  
Yielding redemption for the week's dull flight.
- Wakener of prayer in Man—his resting bower,  
As on he journeys in the narrow way,  
Where Eden-like, Jehovah's walking hours  
Are waited for in the cool of day.
- Days fix'd by God for intercourse with dust,  
To raise our thoughts and purify our powers;  
Periods appointed to renew our trust,—  
A gleam of glory after six days' showers!
- A milky way mark'd out through skies else drear,  
By radiant suns that warm as well as shine—  
A clue which he who follows knows no fear,  
Tho' briars & thorns around his pathway twine.
- Foretastes of Heaven on earth—pledges of joy—  
Surpassing fancy's flights and fiction's story—  
The preludes of a feast that cannot cloy,  
And the bright out-courts of immortal glory!

## MISCELLANY.

## ANECDOTES OF LAFAYETTE.

*His Residence in France.*

The following extract from an English publication was communicated for the "R. I. American."

"On the 24th of Sept., we left Paris, for Le Grange. As we gained a view of the building, I felt great emotion. It was the residence of a great and good man—a patriot, and friend to mankind—whose life had been consecrated to virtue and liberty. The chateau is of singular construction, quadrangular, and ornamented with Moorish Towers, at each angle.

The family consisted of two daughters, a son, and his wife, all young and elegant—all living with M. de la Fayette, as their brother and friend. As his figure was youthful and graceful (his age at this time being about 49 or 50) he appeared quite a young man. His benevolent countenance—the frank and warm manners, which made him quite adored in his family—and a placid contentedness, amounting to cheerfulness, had an irresistible effect in gaining the affections and esteem of those admitted to his more intimate society.

Madeleine de la Fayette, of the ancient family of Noailles, was a superior and admirable woman, possessing the high polish of the ancient nobility, eloquent and animated. Fondly attached to M. de la Fayette and her family, she regretted nothing of past splendour. His son is a pleasing young man whose wife is very engaging; and his daughters charming young women, quite free from the insipid language and affectation, which, in young women of fashion, so much destroys originality of character.

At the time of M. de Lafayette's imprisonment at Olmütz, his wife set out for Germany with her children. At the feet of his Majesty she implored him to release her husband, or to allow her to participate in his confinement. From that time her young and lovely daughter shared with herself the miseries of a prison; the dangers of which injured the health of Madame, and she had not recovered from their baneful effects. The chateau is ancient, and simply furnished—at the top of one of the towers is a circular library adorned with the busts of Washington, Franklin, and other distinguished patriots of America, as well as Frenchmen of genius of modern times. The wood adjoining the chateau is beautifully divided by long green alleys admirably adapted for a studious walk. The chateau and estate of Le Grange, which Madame, who was an heiress, had brought him, was all that the madness of revolutionary confiscation had left him, and he had not yet been able to procure restitution or compensation.

Madeleine Lafayette never having recovered her health, is since dead; and the lovely chateau of Le Grange is deprived of its hospitable mistress. M. de Lafayette, in the year 1803, sustained a dreadful fracture of his thigh bone. The effects of this have produced a lameness, which has permanently affected his gait."

*Lafayette's first interest for America.*

The Bridgeport, Conn. Courier mentions the following interesting fact respecting La Fayette:—General LAFAYETTE was called on by one of our most respectable citizens on Saturday, and in reply to the question, "What first interested the Marquis to embark in the cause of the liberty and independence of this country?" he stated in the most pleasant and interesting manner, that while stationed in the Citadel of Metz, and only eighteen years of age, the Duke of Gloucester, who, on account of his marriage was exiled from the Court of Great Britain, communicated to a select company, the information he had received respecting the contest of the Americans for their liberties and independence. This account so very much interested him, that he left Metz for Paris, where he became acquainted with Silas Dean, Esq. the first Agent to France from the American Congress; at this time Dr. Franklin arrived in Paris, and after obtaining the best information concerning the state of this country, his ardent love of liberty determined him to embark his life and fortune in the cause of American freedom.

*Lafayette's first battle for America.*

"The killed and wounded, in the royal army, were near six hundred—(speaking of the battle of Brandywine)—the loss of the Americans was twice that number. In their list of the wounded, were two of their general officers, the Marquis de la Fayette, and General Woodford. The former was a French nobleman of high rank, who, animated with the love of liberty, had left his native country, and offered his services to Congress. While in France, and only nineteen years of age, he espoused the cause of the Americans with the most disinterested and generous ardour. Having determined to join them, he communicated his intentions to the American Commissioners at Paris. They justly conceived that a patron of so much importance would be of service to their cause, and encouraged his design. Before he had embarked from France, intelligence arrived in Europe, that the American insurgents, reduced to 2,000 men, were fleeing through Jersey, before a British force of 30,000. Under these circumstances, the American Commissioners at Paris thought it but honest to dissuade him from the present prosecution of his perilous enterprise. It was in vain that they acted so candid a part. His zeal to serve a distressed country was not abated by her misfortunes. Having embarked on board a vessel which he purchased for the purpose, he arrived in Charleston early in 1776—and soon after joined the American Army. Congress resolved that, "in consideration of his zeal, illustrious family, and connections, he should have the rank of Major-General in their army." Independent of the risk he ran as an American officer, he hazarded his large fortune in consequence of the laws of France, and also the confinement of his person, in case of capture when on his way to the United States, without the chance of being acknowledged by any nation—for his court had forbidden his proceeding to America, and had despatched orders to have him confined in the West-Indies if found in that quarter. This gallant nobleman, who, under all these disadvantages, had demonstrated his good will to the United States, received a wound in his leg, at the battle of Brandywine—but he nevertheless continued in the field, and exerted himself, both by word and example, in rallying the Americans." [Ramey's History of the U. S.]

## Reception of the Nation's Guest.

*Continued.*

## IN BOLTON.

*Thursday Sept. 9.—Gen. Lafayette was met at Bolton by two companies of cavalry, & S. V. S. WILDER, Esq. (who had formed an acquaintance with the General in France, and now invited him to his residence) rode with the General from Concord to his house.—The houses in Stow, and this town, through which he passed, were illuminated; a large number of persons on horseback carried flambeau, and bonfires were lighted on the hills.—The concourse of people was immense. Mr. WILDER's mansion and piazza, of more than 100 feet in length, were illuminated. The General alighted at 9 o'clock, and appeared much delighted with the attention and reception of his old European acquaintance. He observed that the scenes of the evening appeared like enchantment. He met at Mr. W.'s the Clergymen of Bolton and Lancaster, the Worcester Committee, &c. They partook of an elegant supper, and after passing an hour in the saloon, the General retired to rest. During the night he had a guard of honor, composed of a company of infantry, who have taken the name of *Lafayette Guards*. Mr. WILDER conveyed him in his carriage, the next morning, to the Worcester line.*

## IN LANCASTER.

*On Friday morning, at half past 6, the illustrious Guest left Mr. WILDER's. On reaching the boundary of Lancaster he was received by a national salute. The Turnpike gate, dressed with garlands of flowers and evergreens, bore the inscription:—*

*"The FREE welcome the BRAVE."*

*The day was fine. In the centre of the town near the Church, a thirty feet Arch, decorated with taste by the hands of Beauty, bore this greeting:—*

*"Welcome LAFAYETTE."*

*The American EAGLE in triumph shall wave, Its pinions of glory to welcome the BRAVE."*

*The escort was then joined by the Leominster Artillery and Lancaster Infantry, and the General passed to an elevated platform through lines formed by the Ladies, the Citizens, and Citizen soldiers. Here he was thus addressed by the Rev. Dr. THAYER:—*

*"General LAFAYETTE—in behalf of the inhabitants of Lancaster, I offer you their cordial congratulations on your arrival in a country, whose wrongs you felt and resented; whose liberties you valiantly defended; and whose interests and prospects have always been dear to your soul."*

*"We all unite with the few surviving veterans who were with, loved, and respected you on the high places of the field, in giving you a welcome to this village, once the chosen residence of savages and the scene of their most boasted triumph; and rejoice that you visit it under the improvements of civilized life, in prosperity and peace."*

*"It gladdens us, that we and our children may behold the Man, whom we have believed, and whom we have taught them to believe, was second only to his and our friend, the immortal WASHINGTON. We participate in your joy, on beholding our institutions in vigor, our population extended, so that since you left us from a little one we have become millions, and from a small band a strong nation; that you see our glory rising, our republic placed on an immovable basis, all of which are in part, under Providence, to be ascribed to your sacrifices, dangers and toils."*

*"We wish you health and prosperity. We assure you that wherever you shall go, you will be greeted by our fellow countrymen as one of the chief Deliverers of America, and the friend of rational liberty, and of man. It is especially our prayer, that on that day in which the acclamations and applause of dying men shall cease to reach or affect you, you may receive from the Judge of character and Dispenser of imperishable honors, as the reward of philanthropy and incorruptible integrity, a crown of glory which shall never fade."*

*It is unnecessary to add, that this eloquent and pious greeting excited strong emotions in the General, and had an impressive effect on the assembly which heard it. The following is a report of General LAFAYETTE's reply:*

*"Accept my thanks, Sir, for the kind welcome you have offered me in the name of the inhabitants of Lancaster. In returning to this country after so long an absence; in receiving such proofs of gratitude and affection wherever I go; in witnessing the prosperity of this land—a prosperity you are pleased to say, I have been instrumental in promoting; I feel emotions for which no language can express. I beg you to accept, Sir, and to offer to these people, my grateful, my affectionate acknowledgments."*

*The surviving soldiers of the revolution were then introduced to him, and were received with those cordial and touching feelings, which cannot be described. He noticed with affability the interest which the Ladies discovered in pressing forward to greet him. After receiving greetings, and reciprocating heartfelt delight, for about fifteen minutes, he remounted his carriage, and pursued his journey, amidst cordial huzzas, and a salute of artillery.*

## IN STERLING.

*His approach to this flourishing village was announced by a salute of artillery, and he was introduced by two beautiful companies of Light Infantry. Under a spacious Arch of evergreens and flowers, bearing a label in gold capitals,*

*"WELCOME LAFAYETTE."*

*America's adopted Son, Brother and Friend of WASHINGTON.*

*He was met by the Selectmen, who, by their Chairman, Mr. Isaac Goodwin, addressed him.—To which the General replied.*

*After reviewing the troops composed of artillery, light infantry, and infantry, all in uniform, he continued his journey.*

## IN WEST BOYLSTON.

*At this place too, his welcome was cordial and gratifying;—although his stop was necessarily very short. Another corps of cavalry joined the splendid military escort. He was accompanied by the love of liberty, had left his native country, and offered his services to Congress. While in France, and only nineteen years of age, he espoused the cause of the Americans with the most disinterested and generous ardour. Having determined to join them, he communicated his intentions to the American Commissioners at Paris. They justly conceived that a patron of so much importance would be of service to their cause, and encouraged his design. Before he had embarked from France, intelligence arrived in Europe, that the American insurgents, reduced to 2,000 men, were fleeing through Jersey, before a British force of 30,000. Under these circumstances, the American Commissioners at Paris thought it but honest to dissuade him from the present prosecution of his perilous enterprise. It was in vain that they acted so candid a part. His zeal to serve a distressed country was not abated by her misfortunes. Having embarked on board a vessel which he purchased for the purpose, he arrived in Charleston early in 1776—and soon after joined the American Army. Congress resolved that, "in consideration of his zeal, illustrious family, and connections, he should have the rank of Major-General in their army." Independent of the risk he ran as an American officer, he hazarded his large fortune in consequence of the laws of France, and also the confinement of his person, in case of capture when on his way to the United States, without the chance of being acknowledged by any nation—for his court had forbidden his proceeding to America, and had despatched orders to have him confined in the West-Indies if found in that quarter. This gallant nobleman, who, under all these disadvantages, had demonstrated his good will to the United States, received a wound in his leg, at the battle of Brandywine—but he nevertheless continued in the field, and exerted himself, both by word and example, in rallying the Americans." [Ramey's History of the U. S.]*

## IN WORCESTER.

*The General entered the limits of Worcester about half past 10 o'clock, and was welcomed by a general burst of joy from a large body of citizens. Here, a barouche drawn by four beautiful greys was in readiness to receive him. He was accompanied in the barouche by the Hon. Judge LINCOLN, Chairman of the Committee of Arrangements. A procession was formed; and moved in the usual order.*

*On the road the escort was joined by a regiment of volunteer Infantry under Lieut. Colonel WARD.*

*The road was thronged with people, all eager to greet the welcome visitor. When the Guest arrived at an arch of colors near Dr. PAINE's residence, he was welcomed by a salute, the ringing of the bells, and increased cheering of the accumulated population.*

*The grey-headed veterans of the revolution, regardless of ceremony, pressed up to the barouche to shake hands as he passed along. Upon Court hill he passed under a triumphal arch, so tastefully decorated by the Ladies as to attract the admiration of all who saw it. The children of Schools, ranged in interesting order, and ornamented with LAFAYETTE badges, threw laurel in his path, as he passed. These scenes are always peculiarly impressive on the heart. On a string of colors, extended across the street near the Bank, was the historical motto:—*

*"Hitherto I have only cherished your cause, now I go to serve it."*

*Alluding to his reply to the American Commissioners in France, in 1776. Underneath were inscribed:—*

*"Brandywine, Jamestown, Valley-Forge, Yorktown."*

*At these spots the cheering was increased and prolonged.*

*He took breakfast, by previous invitation given at Bolton with Judge LINCOLN's Lady, whose spacious mansion, elegantly decorated, had been thrown open, and was filled to overflowing with Ladies, who greeted their country's benefactor with smiles and tears, while their handkerchiefs were waved in token of welcome. Before breakfasting, Judge LINCOLN delivered an animated and impressive address.*

*After the introduction of numerous Ladies, the troops paid him their honors, and received evidence of his satisfaction at their soldier-like appearance ad conduct. He resumed his journey between 4 and three o'clock, and was accompanied by the Committee of Arrangements some miles on his way. On this occasion, speaking of the attentions he received, he remarked, "It is the homage you pay to the principles of your government, ad not to me."*

## IN HARTFORD.

*Owing to numerous offerings made to the General in the wealthy and populous county of Worcester, he was necessitated to stop at Stafford (Springs) on Friday night, at 10 o'clock, 17 miles from Hartford.*

*He was expected in Hartford on Friday night; where arrangements had been made for a brilliant illumination of the city, and the citizens continued in the streets 'till one o'clock in the morning.*

*He entered the capital of Connecticut at 10 o'clock on Saturday morning, preceded by a military escort, and civic procession, and welcomed by those splendid demonstrations of respect and affection, which he dense population, ability and taste of the citizens of the State,—one and all, enabled them to offer. On alighting, the Mayor welcomed him with an address.*

*He was introduced to the State house, where the welcome of the State was given by Governor WOOD.*

*In the Statehouse were 800 children, the girls all dressed in white, and wearing badges with the motto:—*

*"Nous nous aimons LAFAYETTE."*

*The pupils of the Deaf and Dumb Asylum were also paraded, wearing badges inscribed "We FEEL what our country EXPRESSES." Here too his pathway was strewed with flowers; and he was presented with a Gold Medal, bearing the inscription:—"Presented by the children of Hartford, September 1824." The medal was enclosed in a paper containing some beautiful lines written by a Lad of Hartford.*

*As a minister, he was faithful and devoted. Having a deep sense of the worth of experimental religion, he esteemed it a high privilege to be able to preach the doctrines of the cross. And hence, he forgot his own painful maladies by attendance upon the duties of his office. His preaching was plain, pungent, and earnest. His prayers were fervent, for the enlargement of Zion, and the prosperity of the Redeemer's kingdom. Nor were his labors in vain. From time to time, his heart was cheered by the increase of his church, and, about three years before his death, by a pretty extensive revival of religion. Thus did the Lord give him many, who will undoubtedly be his crown of rejoicing, in the day of the Lord Jesus."*

*He was not more ill than usual, but from Tuesday morning to Wednesday evening. During this short period his mind was wandering and incoherent; but his conversation and prayers showed the holy bent of his soul, and the deep interest he felt, in that cause, which it was the work of his life to promote. Forgetting every thing else, he was almost continually praying for the people of his charge, for the universal spread of the gospel, and that the "Divine glory might be the result of all events." Thus died the good man, in the 63d year of his age, and the 31st of his ministry.*

*He was buried at 10 o'clock. On passing Weatherfield, Rocky Hill &c. where he had been expected to arrive, land, and where the best arrangements had been made for his reception, the People notwithstanding the disappointment, repaired to the banks of the river, and cheered and saluted him as he passed.*

## IN HIDDLETON.

*Having taken a steam boat at Hartford, the General landed at the Upper House in Middleton, about 6 o'clock, Saturday evening. Here he was met by a Deputation, accommodated with a barouche and fountained introduced into the city, by an escort, a cavalcade, &c. and was received by a salute of 24 guns. He was addressed by the Mayor, and introduced to the Corporation, the Ladies, the revolutionary heroes and worthies, the military officers and citizens, and was re-escorted to the steam boat through streets brilliantly illuminated. He reembarked at 10 o'clock. On passing Weatherfield, Rocky Hill &c. where he had been ex-pected to arrive, land, and where the best arrangements had been made for his reception, the People notwithstanding the disappointment, repaired to the banks of the river, and cheered and saluted him as he passed.*

## IN EW-YORK.

*The General returned to New-York from the highly interesting Eastern Tour, at noon, on the 5th inst. The Stepania packet ship had previously sailed for Havre, and the General having expressed his regret that he had missed the opportunity to write her to France, a steam boat was immediately dispatched to the Hook, with Mr. G. W. LAFAYETTE on board, who found the ship there and delivered the letters.*

*On Monday he died with his brothers of the Cincinnati. The dinner was sumptuous and the meeting joyous. The Hall was richly and ornately decorated. As the Guest retired from Washington Hill, one of the immense crowd which attended all his movements, threw a gold ring into his hat and immediately disappeared. The General tried to discover the owner in vain, and put the ring on his finger. In the evening he visited Mrs. LEWIS, the grand-daughter of Mrs. WASHINGTON, whom he said he had known as Nelly Custis.*

*On Tuesday he visited the Public Schools, Hospital, Alma-House, and the Academy of the Fine Arts; the huzzas of multitudes accompanying all his steps.*

*On Wednesday he embarked in a steam boat to see the Fortification, &c. in the harbor.*

*Extensive preparations had been made for a Grand Fete in Castle Garden, to be given in honor of the Guest; but the evening papers of Wednesday announce, that it had been postponed till Monday, on account of the inclemency of the weather. One of the papers says, "a drenching rain has poured down upon us almost without interruption ever since the General returned to the city." It appears, however, that "Old Soldier," regardless of the weather, paid his intended visit to the harbor in the midst of it.*

*The future arrangements of the General, it is said, are to visit West Point, Newburg and Albany, and probably part of the Grand Canal, and return through the towns on the east of the Hudson, most of which have risen from*